

The American Friend

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Vol. XVI. No. 2



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EDITORIALS

ON THE HORIZON OF THE CHRISTIAN CHURCH

SOME GOOD ADVICE FROM THE SOUTH

Commenting on recent complaints from Philadelphia that the Negro population of that city is furnishing more than its due proportion of crime, the Selma (Ala.) *Times-Journal* offers the following timely and sound advice out of the South's long acquaintance with Negro life and character: "Philadelphia will take the right course when it undertakes to educate the Negro and lead him into useful employment. No human being is more susceptible to humane treatment than the Negro, who will respond to kindly influences just as readily as he will to evil influences. The northern cities are just waking up to find they have a 'Negro problem' on their hands. If the Negro is encouraged to practice thrift and to become a home owner, the bad members of the race can be reduced to a minimum. Long years of experience have shown that the Negro can be developed into a loyal, law-abiding element in any community; and much of his criminality is often found traceable to the conniving and persuasion of bad white men. Particularly is this true in violations of the prohibition laws."

CONSIDER OVERLAPPING AND OVERLOOKING

The Church Comity Conference, to be held in Cleveland, Ohio, January 20-22, will be attended by representatives of thirty or more denominational boards, as well as many state and city church federations in all parts of the United States. The discussion of church comity, considered by many religious leaders as the most urgent and immediate question in Protestantism, will be based on data gathered by committees that have been at work in widely separated localities. Summary statements of the progress of comity relations of the churches of the various denominations include those based on extensive studies made in Massachusetts, Vermont, Maine, Connecticut, Ohio and New York. A report of a special study made in Tompkins County, N. Y., will be submitted, as will also the report of the Findings Committee of the Conference of Workers among Mexicans in the United States, held in San Antonio, Texas, in

December. At the first session of the Comity Conference, Dr. Luther Fry, of the staff of the Institute of Social and Religious Research, will give an address on home mission aid, bearing upon the overlapping of effort and the overlooking of opportunity and need on mission fields in the United States. In addition to the executive officers and field workers of the various national and state church boards, plans are under way to bring to Cleveland 150 or more state and city key men of outstanding influence in their respective denominations to engage in the discussions and assist in making effective the findings of the conference. The annual meeting of the Home Missions Council, the Council of Women for Home Missions and the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Cleveland, January 23 and 24, when the findings of the Church Comity Conference will be submitted.

SOME BY-WAYS TO PERMANENT PEACE

There are many roads along which the League is travelling towards peace and, though some may seem to go a long way round, they may after all prove to be the "shortest way home." One of these is by the way of international law. As a country makes laws for the guidance of its affairs, so also the world as a whole needs a body of laws that its people may be safe and at peace. A League committee collects and studies all laws on certain chosen subjects and has made so much progress that a World Conference is to be held in 1929, to be the first of many, which shall attempt to unify these laws so that they may be applicable in all countries. A world governed by law, and hence "made safe," is the end in view. Another route to the goal of peace lies through the tangle of trade troubles and an important stretch of this road was covered by the Economic Conference of last spring. Its resolutions are to be carried out forthwith and governments urged to act in accordance. Along the way of co-operation the Health Committee works for greater friendliness and understanding between peoples and it now extends its work to Latin America, India and the Pacific, thus bringing those vast areas into closer touch with the League and with each other. Along another road the League seeks to prepare and encourage a great mass of opinion which shall throw its weight on the side of peace. An Educational Information Centre is created where all may learn what is being done in various countries to further the teaching of League ideals in elementary and other schools. Teach the children. Disarm their minds. So only shall the reign of peace be permanent.

ON PROTECTION OF FOREIGN INVESTMENTS

Students who are debating the question of the use of armed force in the protection of investments abroad will be interested in a significant article in the magazine "Foreign Affairs" for January 1927 by Dwight W. Morrow, who has since been appointed Ambassador to Mexico. The title of the article is "Who Buys Foreign Bonds?" and when it was written, Mr. Morrow was a member of the firm of J. P. Morgan and Company and hence was pre-eminently qualified to discuss the subject under consideration. One of his most important conclusions is as follows: "Investors who buy foreign loans are in a position to appreciate what a fruitless remedy for breach of contract war is. The establishment of the principle that nations are justified in going to war where the sole issue is the collection of a debt would be not only most hurtful to the nation at large, but, in the long run, would prove injurious to the property interests of the bankers who sell and the investors who buy foreign government loans. Is there any one who thinks that if a man owes him money and cannot pay it, there is profit in going out and killing the debtor? Entirely apart from the immorality of putting human lives to the hazard of modern war where the sole issue is a pecuniary claim, there is a conclusive practical reason against such a source in that war in most cases does not, and cannot accomplish the desired result."

What the Books Show

In nine months Friends have given \$56,053.98 for foreign missions.

This leaves \$48,795.04 to be raised by March 31, 1928.

If every pastor, superintendent, Five Years Meeting delegate, missionary leader and member will put his shoulder to the wheel and push hard, the whole United Budget will be raised.

The only way to keep the Foreign Board out of debt is to raise the Budget.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

"And He Shall Be Like a Tree"

WITH the well-nigh unlimited vocabulary available in the English language, it would seem that the occasion would be rare when one who is more or less used to written expression could not find good words in plenty with which to express himself. Such occasions do come, however, and one such faces us in our desire to pay a deserved and discerning tribute to Emeline Stribling, whose passing is announced in this issue. It isn't that we are seeking in vain for superlatives, which become superficial by too frequent use. The use of superlatives would be an easy way out, but they would fail to carry the faithful impression of her in whose life there was a quality which adjectives, however generous, cannot describe.

In the first place, her life as the wife of a more or less itinerant minister and pioneer pastor, typifies a heroic service that cannot too often be recognized and honored. John Stribling had the knack of getting on well, but feeling the call to preach, put worldly considerations behind him and entered upon the adventure of the ministry, "not knowing whither he went." Undoubtedly, however, the real burden of the sacrifice fell upon the wife and mother, who was left during his journeyings to manage the little farm and to care for the growing family of several children. She not only fulfilled these responsibilities capably and courageously but was also of great spiritual strength to her husband in the ministry; and in the meetings of which he later became pastor, her steadfast contribution to the work was no less effective than his, though performed in unobtrusive ways. Such varied accomplishment, achieved in a day when the pastoral recompense, even as compared to that of the present, was both pitiful and precarious, places the church under a debt which it can never fully appreciate nor repay.

But one must go farther if he would sound the depths from which issued the life of Emeline Stribling. Her life was indeed like a tree planted by deep and ever-flowing streams of water. It brought forth abundant fruit in its season—and it yielded perennially during a long life through fair weather and foul. To change the figure slightly, as we think of her we think of a liveoak tree, staunch and strong, to whom her family and the community turned for support and shelter. Her rugged strength was matched by a tenderness and quick sympathy that mark the yearning heart of true motherhood. The self-sacrificing devotion with which for many years she cherished and cared for her invalid daughter was but the full-measured expression of her service for others.

These primary qualities that characterized her life

flowered and fruited in that rich grace of character which we call loyalty. She was loyal to the revelation of truth that was hers. She was loyal to the Society of Friends in which she was nurtured and whose work she supported so earnestly. Disloyalty to the church hurt her and those who represented its cause rarely left her presence without a word of good cheer and encouragement. She was loyal in service to her own and to her friends—and to those who needed friends. How fitting that she left us on the anniversary of the birth of Him who gave himself so freely for others!

A Bureau to be Commended

IOWA'S leading and widely appreciated journal, the *Des Moines Register*, maintains a commendable department which it calls a Bureau of Accuracy and Fair Play. It carries the statement at the head of the editorial page that it seeks through such a bureau to be accurate in the publication of facts and events and to be fair in correcting mis-statements of which it may be guilty. What a distinguished service in the cause of sound public opinion and sentiment might be promptly rendered were our public press generally to take up the idea conscientiously! It is a crime to administer poison to people's physical bodies, yet there are great metropolitan papers which by flagrant misrepresentation and distortion, persistently poison the public mind, in which are the issues of life and death in a free democracy. While journals that stoop to such an extreme are in the minority, how difficult it is to get at the real facts of the case of controverted questions! Not often may we be reasonably sure that in the published press dispatches we have a fair reflection of international situations, for example, especially if they have to do with a country against which much popular or official prejudice exists. Similar abuses of public confidence are involved in the journalistic consideration of social and economic questions in which powerful financial interests are involved, and of moral reforms which run counter to commercial greed. Or, to come right close home to many of us, how do we find the going in our efforts to stem the tide of military preparedness that threatens to engulf the country? Yes, it would fill a long-felt want—this Bureau of Accuracy and Fair Play, if seriously maintained by our newspapers.

But it would be futile and too easy to roll this matter off onto the public press and forget it forthwith. The responsibility for accuracy and fair play begins at home with number one. As careless or ill-disposed individuals

we work the same sad havoc in personal relationships that is worked by bad journalism in public affairs. People generally are too prone to repeat the idle word and to circulate hearsay in which the good name of others is involved, while the best of us are too free with our

criticism without being sure of the facts on which our criticism is based. We shall be laying solid foundations for the long-sought world of understanding and good will if, thus early in the new year, we set up and maintain personal bureaus of accuracy and fair play.

Answering the Cynic

BY O. HERSCHEL FOLGER

THE cynic is abroad in the land, seeking whom he may devour. It is a new cult which has arisen, whether it is to be interpreted as a new culture or a new difficulty. Nothing is any longer sacred and to the extremists in the group it would seem that nothing is any longer anything. Custom, authority, religion, precedent, the conventional, and kindred terms, are now to be eliminated from the vocabulary of the progressive genus home.

There are those more conservative minds to whom the critical attitude, even without its extremes, is appalling, principally because it seems to be destructive. Where, after all, is the line of demarcation between destructive and constructive comment? When a man tells the owner of a bridge that a support is rotten, it surely is a constructive suggestion if the owner is saved thereby the sudden loss of both the bridge and an auto load of property in process of passing over it. When, however, the owner is told that the support is rotten, though it is really sound, and he tears down the whole bridge as a result, the remark is certainly destructive.

It is apparent, therefore, that a criticism is neither destructive nor constructive, *per se*. Its category depends upon its veracity and the use to which the recipient puts it.

In this day of promiscuous prodding and lurid lambasting, then, the subjects should be chiefly concerned about themselves with relation to the truth of the criticisms. No one escapes and it is impossible wholly to ward off the attacks of the cynic and his friends. Humorous and semi-sarcastic parodies about "Mencken, Nathan, and God" will not furnish us a shield impenetrable or a protection effective against the fiery darts of those whom we choose to call the evil ones. Neither will a *laissez faire* attitude suffice, for the greater the inactivity of the defendants, the finer the marksmanship of the attacking brigade.

The result does not so much rest upon the vigor of the attack as upon the perfection of the defense. It is not to be gainsaid that many are trembling today for the future of civilization, the destiny of America, the stability of the home, and the very existence of religion in general and Christianity in particular.

II.

If such is the situation with relation to Americans and to all mankind, what of the future of Quakerism and the people called Friends? What saith the cynic and what the reply?

We went up to Jerusalem to our Five Years Meeting and spent a week considering many things. It is not an exaggeration to say that enthusiasm was rampant. The remark heard on all sides was that the conference was "the best ever." The high level of the sessions has been splendidly kept by the echoes in THE AMERICAN FRIEND since.

But there can be little doubt that the cynic whom every community supports began his work the moment the folks climbed out of the Ford back home, and the cynical note present in an obscure corner in many a delegates heart began to sound, softly at first but ever insistently, until now, two months later, it may have attained the prominence of a wail.

To those who returned to small and struggling meetings—the struggling is not regulated by size—the cynic mentioned the question

of numbers. Easy enough to be a red hot Quaker in the midst of scores of delegates from all parts of the English speaking world, but what about your ambition when, far from the madding crowd, you find yourself in a meeting where you can't even boast one of the scores and where leaders are in absentia, if any?

To those who returned to the usual lethargy, the cynic mentioned the ever present financial problem. Easy enough to eliminate deficits and to increase work while among people who are joyfully giving their hundreds of dollars but what about your hopes at home when the plastering is coming off the meetinghouse walls and the roof leaks and most of your members consider a spare tire more important than a saved Tennessean?

To those who returned to poorly organized meetings, the cynic remarked about the committees. Easy enough to be a good committeeman in efficient board meetings, but what about your co-operation when your congregation is a living illustration of the truth in D. L. Moody's statement that the ark would never have been built if the operation had been left to committees?

To those who returned to unconcerned groups, the cynic called attention to the prevalent inertia. Easy enough to uphold religious education with its experts and evangelism with its leaders, when experts and leaders are present, but what about a community where efficient Bible School teachers are wellnigh an unknown quantity and where the only thing which is claimed to be evangelistic is the effort to obtain members who are the socially respectable of the community?

Ad infinitum. Such a repertoire is extensive.

III.

It would be impossible to prove that we are invulnerable. Dr. Stelzle insists that the church as a whole has made the first step toward improvement when it has admitted its failings. Are any of our meetings lacking in leadership? Are any made up largely of spiritual drones? Do any have members who think of giving in terms of intermittent pennies? Do any have committeemen who believe a committee membership to be an honor roll which should cause no inconvenience? Do any consider religious education either a dream or a hobby which may be a means of exhibiting superior intelligence? Do any consider evangelism a term to be used as a choice morsel by rolling tongues?

Unfortunately, the cynical case can be too easily established. What can the defendant say before sentence is pronounced? Satisfied to be a part of the ecclesiastical elite whether members are added or not; willing to keep Board secretaries in hot water and missionaries in want; contented to be a part of a congregation which does nothing but meet together sleepily once a week; indifferent to the fact that the Bible School is only a place where the children "stay till it's out;" unconcerned that the evangel is good tidings to be given lovingly and earnestly to all men—how many of us can be given a clean bill of health?

Woe to us because so many men speak well of us! How may we stand against those who might have an unseemly desire to pick flaws? We need members; our people have been all too few. We need money; our giving has been all too small. We need committees; our organization has been all too weak. We need religious

education and evangelism; both our training and our concern have been all too meager.

But these needs will be met when a greater is filled. There is one citadel upon which all depends. The hope for the future lies in the increase in the number of God-touched men and Spirit-filled women who are scattered throughout Quakerdom. Let us subject ourselves to the most rigorous kind of criticism. The cynic says the situation is hopeless but the real critic says, this way lies hope: "create in me a clean heart, O God, and renew a right spirit within me." The future of the Kingdom outwardly depends so much upon the Kingdom inwardly, that in our heart of hearts there must be an overflowing of spiritual life.

It is an old formula grown ineffective by much platitudinous speaking. Words will not save us, whether they be traditional expressions which were given precedence over experience, or modern terminology rendered meaningless by too easy repetition. But the need of this inward dynamic remains, however explained or described.

We need numbers, money, committees, religious education, evangelism, etc.—oh, so badly! But Amos went out without numbers and startled a world by his defiance of social injustice. Hosea worked without money but with a life which demonstrated the love of God. Isaiah had no committees but he profoundly influenced the righteousness of a nation. Jeremiah used none of our religious education but presented a challenge for personal piety which has endured through the centuries. The Saviour did not offer methods in evangelism but imbued his disciples with a driving power which would not be denied. And in a later day George Fox accomplished all the things we need but he began with "one Jesus" in absolute control of his own personality.

This is a new day with new demands and our needs are many but the one of central importance has most often been neglected. The individuals who have claimed to possess the indispensable quality without its bearing any visible fruit in their lives must not be allowed to detract from the truth. The saintly and serving souls who have really attained the secret must be kept in mind, and may their tribe increase! When every so-called Quaker attains a vision of himself and his Society, makes a full consecration of heart and life to Jesus Christ, and acquires "the explosive power of a new affection," using whatever words he may to describe it, then the cynic, satirist, critic, and all their associates will join in the chorus: "We have done some damage to the outskirts but the center of the city remains unshaken."

"Keep thy heart with all diligence for out of it are the issues of life."

Wilmington, Ohio.

What Shall We Read?

BY RUSSELL REECE

"Kindling: From the Farm Editor's Woodbox." In this suggestively titled department, appeared the following the other day in an Ames, Iowa, paper. We are indebted to Robert N. Culbertson, pastor at Honey Creek, for sending the article to us, with the information that Russell Reece is a Quaker boy, now of Ames but formerly of New Providence.

THE long winter evenings have come. Most of the corn is in the crib. No place is quite so enjoyable just now as the center of our own firesides. What shall we read?

Thousands of books leave the presses every year. It is evident that we can read only a few of them. But the selections of these may mark the rivulets that later become the life streams of our thought. "The inspiration of Lincoln's whole life," said one of his biographers, "came from the reading of the 'Lives of Washington and Henry Clay,' which he borrowed from one of his neighbors, and which he drank in by the light of a pine knot that flickered in his cabin in the wilderness." The reading of a book on nature, written by Ralph Waldo Emerson, affected the whole career of

John Tyndall, one of England's most famous physicians. John Sharpe once said, "Shakespeare and the Bible made me archbishop of York."

So the first of all, let what we read be something worth while. It matters not if it be history or biography, poetry or philosophy, travel or science, fiction or religion, if it will stretch our minds and stir our hearts as we strive to make it a part of our beings. I have a garbage can in my back yard but I do not want it alongside my desk. Neither do I want to poke around in it for a bite to eat when the kitchen shelves are fairly well stocked with clean, wholesome provisions.

Sometimes when life is at a low ebb, surgeons open the veins of a strong, healthy, vigorous nature and by a transfusion of blood revive the wasting body. Just so we may take up the book of some great healthy soul, and possess ourselves of it until the accomplishment of that highest phase of reading—mental transfusion—is achieved. Who can say that a really great book is not alive?

Thomas Carlyle dipped his pen in his heart's blood and wrote the woe, the pathos, the tragedy of the French revolution. Under the master hand of Gibbon, the Roman centuries pass before us in solemn pageantry. Dickens is waiting to tell us long stories that may stretch out into many nights and make us feel like we had lived in old England for years. Nansen and Andre are waiting to take us into lands of perpetual snow. Livingstone and Stanley and Stevens will take us into the heart of darkest Africa, where we can hear the lions roar and see the huge amphibious beasts and watch the little pygmies living among the trees. Down paths of light and beauty we may walk with Shelley. Dubious, distressed, our souls in turmoil, we may find rest and comfort in the poems of Tennyson that roll out across the years like the tones of a great cathedral organ. Would we know more of how the world now coming into a period of great fruitfulness, began as a cold, lifeless rock; how huge billows of fire melted down the granite peaks; how the glaciers ground down the boulders, and slowly the scant soil grew deeper and deeper; how after the snail that crawled came the bird that flew, the beast that walked, the deer that ran; of minute details of the plant and animal and insect life that swarm about us, then we may read Darwin and Huxley and Agassiz and Thoreau and Burroughs and Muir.

Our homes may be modest to an extreme; our farm profits may be far below the level of those from other industries, but the sages of the earth, saints, seers, poetry, prophets, heroes and martyrs—men and women who have helped to shape the world's destiny—will all come to live with us, when we bid.

With such companions as these, why admit the drive of the street that beckons to us from the news stands and yells to be taken to our homes. Why sit and look at print for hours when we might be reading? Why lean our feeble minds on anything that will save us the effort of thinking, when we might have a great transfusion of vigorous, life-giving blood?

More Than Others?

A searching question stirs one's inmost heart,
From Him who knows beyond the power to hide;
Its social applications are allied
To those who hate and hurt and live apart
In selfishness, that they may feel the smart
Of failure earned by those who walk outside
The "Golden Rule," and find that to abide
In Christ gives those who will a fitting start.
For, if you love those only who love you,
"What do you more than others?" No return
Is thought of or desired, as sons of God,
You give, or lend when asked, and show that true
And gracious spirit those possess, who learn
To climb the upward path the Master trod.

Richmond, Indiana.

JOHN R. WEBB.

Student Volunteer Convention

American Students Consider Christianity and World Need

To report the addresses of more than two dozen speakers, both American and foreign, and to interpret the feelings, reactions, aspirations and visions of some three thousand students drawn from more than 700 campuses in the United States and Canada, is utterly impossible. But it may be of interest to THE AMERICAN FRIEND readers to know something of the spirit that characterized the Tenth Quadrennial Convention of the Student Volunteer Movement which was held in Detroit from December 28, 1927 to January 1, 1928.

To begin with, the Movement in its pre-convention literature showed a clear recognition of the fact that this is "a transitional period in the history of modern missions. On the mission field, over a wider area and more rapidly than ever before, churches and schools are moving up from the stage of mission-governed to self-governed organizations, from financial dependence to financial independence, and national leaders are advancing from learners and followers to colleagues and leaders, and from those who receive to those who assume responsibility for sharing."

National leaders such as Frances Wei, President of Central China Christian University; Max Yergen, Negro National Y. M. C. A. Secretary for South Africa; Roy H. Akagi, General Secretary of the Japanese Student's Christian Association in North America; Mrs. Paul Appasamy of India, and others, stood before the Convention as living witnesses to the fact that Christianity has produced a fine group of National leaders of outstanding ability.

These Christian leaders from the churches in Asia and Africa were sincere in their praise and appreciation of the fine work done in the past by missionaries from Europe and America. But they were frank and honest in skillfully pointing out the weaknesses of the modern Christian enterprise. The curse of denominationalism; paternalistic and superior attitude assumed by some missionaries toward the people among whom they labor; the glaring defects in the life and practices of the Western nations from whence have gone forth Christian missionaries; the imperialistic policies of so-called Christian nations in their dealings with the Chinese, Indians, Latin Americans, and Africans; the failure on the part of many professed Christians to actually live out the teachings of Jesus; the modern capitalistic system which exploits weaker peoples and places more value upon material treasure than upon human life; the curse of lynching and Negro segregation, were so vividly set forth and challenged that one felt God was sending to America apostles of Christianity to help in making America really Christian.

Another very significant fact was the attitude of the Convention leadership toward the consideration of war. Four years ago at Indianapolis a student arose in the Convention hall and begged the privilege of announcing a meeting to discuss war. The Convention leader did his best to cut off the announcement. The meeting was held, however, without the sanction of the Convention leadership. At Detroit the request was made for the holding of a discussion group on war. The Convention leader brought the request before the delegates, asked for a show of hand of those who would like to attend such a meeting, and assigned a place of meeting for the several hundred students who were interested in this vital topic.

When it came to discussing the war problem, many students showed a deep interest in the question of military training in colleges and universities and in ways of overcoming the military system in America. That in case of another war, the government would find many out-and-out pacifists among this student generation was clear from the trend of the discussion.

Each day an hour was set aside when the Convention divided into small discussion groups to talk together about the fundamental problems facing the Christian enterprise abroad. Have we any right to urge our religion on China, in view of the un-Christian nature of much of our own civilization, the value of China's own religions, the present treaty relations which are so much criticized and the divisions and other unchristian things within the Church itself? If we can share the spirit of Jesus with others, have we the right to share the theological interpretations elaborated in western civilization? Has western civilization proven itself worthy to share the gospel of love with the world? How much must the giver be willing to receive in a true sharing process? Why should we, pagan Canada and United States, send Christian missionaries? How can we make our total impact on the world more Christian? What can students do? Have we any right to go out as missionaries, before doing something by way of cleaning house here at home and winning fellow students to give their lives

to the Christian adventure? Are the religions of non-Christian peoples adequate to meet their needs?

Through the facing of these and other searching questions some well defined convictions emerged. First, there is no Christian nation in the world. America has many unchristian elements in it. Second, the unchristian America is not sending out missionaries. Third, missionaries go at the command of Christ to share with every one the fulness of truth and love as revealed in the teachings, life, death, and resurrection of Jesus Christ. The complete adequacy of Jesus Christ to fully meet humanity's common needs was emphasized again and again. More missionaries with a spirit of humility, friendliness and good will who can work with and under the National Christian leadership are still urgently needed and will be warmly welcomed.

There were some thirty Friends in attendance. The outstanding figure of the whole convention—both from a physical and a spiritual standpoint—was Henry T. Hodgkin. His friendly interpretation of missions and of the cross lifted many students to a higher and more noble plane of thinking.

It is, of course, too soon to assess the results of the Convention. But one may confidently predict that a new and better day is dawning for the Christian enterprise abroad and that the generation of students at Detroit will do much in the coming days to live out and speak forth to all men the simple gospel of the crucified and risen Christ.

B. W. B.

SHE HATH DONE WHAT SHE COULD

The Society of Friends has lost a strong supporter in the death of Annetonette Ehrlich of Germantown, Pa. Quiet, unassuming, but ever ready to help those in need, she lived her life doing what she could.

She came into touch with Friends during the period of the German child-feeding. Being an Austrian she knew of the suffering in the central European countries and threw herself whole-heartedly into the work of collecting funds. Others became tired or discouraged, but she went on. On account of her interest and enthusiasm, she was more or less responsible for collecting hundreds of thousands of dollars for the German and Austrian children. Others stopped, but she continued to collect funds. Thousands of young people owe their health and many of them their lives to Annetonette Ehrlich.

Few knew that she was three score and ten, that her large business in hand knitted goods for a time was in a precarious condition, that she suffered the loss of two of her dearest, that some of her family in Austria were suffering from hunger—but she carried on. She was not a member of our Society, but what of that! Are we members of that great spiritual body of which she was so much a part?

WILBUR K. THOMAS.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street
Clothing shipments,
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PHILADELPHIA, PA.

Of Far-Flung Friendly Import

Items of Interest From A. F. S. C. Office

The Philadelphia *Evening Bulletin* recently carried a picture of Ludwig Quidde, the German pacifist who has been awarded the Noble Peace Prize for this year jointly with Ferdinand Buisson of France. Herr Quidde, the originator of many schemes for international peace, is on the faculty of the University of Munich. He is well known to a number of Friends who have been in Germany. He himself was in close touch with the work of Friends in that country.

Perhaps Friends in America are not fully aware that through the keen interest of English Friends and a small circle of German Friends there are some very worth while activities carried on in Frankfurt a/M. Alfons Paquet is one of the staunchest helpers of this Quakerheim at Frankfurt a/M. The Friends Service Council is finding it difficult to maintain the Quakerheim in Frankfurt a/M with its two workers, and the possibility that they will have to discontinue their help encouraged Alfons Paquet to write to the Editor of *The Friend* (London) his appreciation of the Friends' work in Frankfurt and his hope that many Friends would do their utmost to secure the continuance of the Quakerheim there. He writes: "The activities which are connected with our group here since Friends came to Frankfurt are most valuable and far-reaching. The regular club evenings in the Quakerheim reach out in different directions amongst the students of the university and also amongst circles here who are connected with the work for peace and understanding between nations. The evenings in the International Club have become a very valuable center to many who do not actually belong to our group. They have deepened the interest in social work and in peace, and brought about many valuable contacts."

Bertram Pickard writes of the formation of a sub-committee at the Geneva Center to study ways and means, by which the group of Friends in Geneva can face its responsibility toward social and industrial problems confronting them there. This committee is planning for the presentation and discussion of certain of these problems at the Member Meetings. We heard also from him of the very interesting dinner of the International organizations which was addressed by William Martin, of the *Journal de Geneve*. William Martin stands high among international writers and publicists. He had just returned from the Balkans and his subject, "My Journey to the Balkans," proved most interesting. These monthly dinners, with guests representing twenty-five or more of the international organizations in Geneva, are proving more and more popular.

Elizabeth G. Marot has just finished packing and sending 30 bales of clothing to

Syria, for Daniel Oliver's Orphanage. This splendid contribution was just half as large as the consignment which was sent a year ago and which was later destroyed by fire. We are planning to send another consignment later in the winter, so will continue to welcome contributions.

A committee representing both Yearly Meetings in New York is very active in promoting the work of the American Friends Service Committee. Among other things they have planned for a Speakers' Bureau, and over forty dates have been booked for the several Friends who have volunteered as speakers. The subjects are generally Peace. Groups addressed have been clubs and churches.

Crystal Bird will address a special meeting in Race Street Meetinghouse, Philadelphia, on Fifth Day Evening, January 26th, at 8 P. M. Many Friends have expressed the desire to hear Crystal Bird. She has been doing most effective work as Field Secretary of the Interracial Section. Even though she has spoken to many groups in this vicinity there are many Friends who have not had the opportunity of hearing her, so the office is arranging this special meeting, following the regular Monthly Meeting of the American Friends Service Committee. Please make note of the Service Committee meeting—January 26th at 3 P. M. in the Cherry Street Meetinghouse, Philadelphia, to be followed that evening by a meeting for Crystal Bird.

Henry Harris writes from Warsaw that he had recently visited a young Conscientious Objector who was being detained in the insane department of the military hospital in Warsaw because he refused to bear arms. The young man, Kasiel, is not actually a member of the Malevantsy Community, although in close touch with that group. On one of Henry Harris' visits to the Malevantsy he met Kasiel. The young man takes what we should call the Absolutist position in regard to military service. He refused to bear arms as soon as he was called up and was kept in the insane department of the hospital for over five weeks. He was expecting to go before the court martial in a few days after Henry Harris saw him.

Letters from Gilbert MacMaster tell us that they have enjoyed having Fred Douglass and his wife of Boston on their way back from Moscow stop at the Berlin office. He regretted that he was out at the time and so missed meeting them; and then W. Perry Kissick and his wife and little girl and his wife's mother, Emma F. Coffin, have been in Berlin for several months. Mr.

Kissick was doing research work. They all have taken part in different phases of the work at the Center and Gilbert MacMaster was sorry to have them leave for Paris en route to London.

Clyde Milner, who was studying in Europe this year was expecting to get in touch with the Center at Berlin during the Christmas holidays.

Bertha Bracey and Emma Cadbury are meeting in Prague in the near future to make some personal contacts in the interest of Friends' work. A friend of the Friends is planning a program for them and arranging a series of lectures. Our Friends are also hoping to visit some German country towns which are much neglected as far as spiritual meetings are concerned. It seems that Prague is over-flooded with movements of all kinds. The Society of Friends is comparatively very little known. There are many foreign organizations,—the Y. M. C. A. and the Y. W. C. A., Methodists, etc., but neither the old nor the new organizations foster the peace idea. There is really a great need for the message of Friends. (H. Tutsch).

The minutes of the Vienna Center tell us that Christine Clement Brown has been appointed as club worker in Vienna for the first six months of 1928. At present one foreign and two American club leaders are giving their services for four of the ten clubs for young people which are being carried on. The Vienna Center is selling consignments of the Polish embroideries which are sent to them by Jane Pontefract. They are also trying to secure Bulgarian hand work for sale. Elizabeth Horsnail is taking the responsibility for this work. American Friends who have visited the Vienna Center will be interested to know that they have replaced their card board signs at the foot of the stairs with a glass sign on the door post on the street. Another glass sign by the stairway and a framed card board sign under the latter announce the Friends Meeting for worship and the English Adult School. Under the leadership of the Fellowship of Reconciliation a peace committee representing pacifist organizations of Austria has been formed. The Vienna Center is also helping with the work for released prisoners.

The Berlin office is keeping in touch with the Young Friends throughout Central European countries by writing occasional letters to them, telling them of Friendly activities in various parts of the world. The Peace Caravans, the Student-in-Industry group, the Home Service work of the Service Committee—have all been rather carefully reported in these letters. We are glad to note too that these experiments have been made use of by Alfred Lowry in connection with publicity that goes out from the Paris office.

Child Life in Kavirondo

BY MYRA COPE BOND

(Concluded)

Girls have very few playthings. They have either to care for a baby all day or help their mothers. They sometimes make a sort of play house or they play a few games of their own creation. One is similar to our old game of "tag." Another is more of a pastime; two girls sit down facing; they lock their legs together in such a way as to brace one another then rock back and forth. As one girl touches the ground on her back the other is sitting erect and claps her hands. They do this quite rhythmically. Quite often as the babies crawl or play about, the girls string beads which they are very fond of wearing as wristlets and necklaces. Of course they have no needle or thread. They use a string from some fibrous plant, which takes much care to keep it sufficiently pointed to string each bead. They can now get beads from native shops but formerly they used seeds or made beads from roots of woody texture. Both boys and girls dance a great deal. They follow their older brothers and sisters to the dance and are allowed to join in if they keep out of the way of the young people.

Babies and children have the usual children's diseases such as measles and whooping cough. They also suffer from smallpox, plague and pneumonia. They frequently have colds especially in damp, rainy weather. They sleep in very warm huts with older people and animals. The early morning and late evening air chills them. A sick child is often exposed to the cold and rain. Sometimes he is carried to another community to the home of grandparents where sacrifice is offered to take away his illness. If he sleeps he is jostled to see if he still lives. He lies uncovered on the ground in the shade of a tree during the day. He is given bad doses of medicine by the old witch doctor and has to endure many things due to superstition.

HERDING CATTLE AND SHEEP

Boys of four or five learn to herd cattle, sheep and goats. This is their job every day until they are twelve or thirteen years of age. While they are watching the flocks they do many things to amuse themselves. They make hoops of grape vine, and a forked stick with which to bowl them. Sometimes they make balls of dried grass. They make bows and arrows and slings with which they shoot at birds and targets. Often during the afternoon they take the flocks to the river to water and, while they are drinking or stand chewing their cuds, the boys have fun playing in the water, slinging stones or building stone houses. But they always have to keep a sharp watch over the flocks because they can easily spoil the gardens, and a spoiled garden means a beating for the herd boy.

Parents as a usual thing are very lenient with their children, allowing them to do as they please, but in fits of anger they mistreat or beat them. The boys and girls of eight or nine years are forced to sleep away from home in the huts of some old man or woman where they are taught many evil things. At about this age each child has his or her two lower front teeth extracted. They say they cannot talk or spit properly until this is done. A man whose business it is sits on the chest of the child and digs out his teeth with the point of a dull knife about the size of a small butcher knife.

At the age of puberty, the boys are circumcised and taught many things by the elders, such as folk lore stories, tribal life and many customs. The beginning of teen age is the end of child life for both boys and girls.

GOING TO CHRISTIAN SCHOOL

At present, many children attend the schools established by the mission. The nurse girls often take the babies and the boys take the flocks and keep them in view near the school house. The school children also learn to play. The boys play football and the girls jump grape vine ropes. They are fond of singing and spend time outside of school hours in groups singing Christian songs. They are thus finding things to do and to think about which are not vulgar and evil. They get a desire to better their condition, to wear clothes and to learn to read and write. The Government is now taking a great interest in getting children into school. Ten years ago we saw few children in school, but most of the pupils being boys almost grown. Now we see a few young men and many children, both boys and girls. In most districts the parents do not object to their children attending school. They want their children to learn to read and write even though they may not want them to have anything to do with Jesus Christ. Needless to say, many of these become Christians even though it means trouble for them when they reach the teen age and the old people want them to follow heathen customs.

Government has also put physicians in charge of hospitals for the natives which is a help to some of the children. I suppose half the patients who come to the Mission hospital in a year are children. Young Christian parents are very good about bringing their children here when they are ill. It is not an easy thing to do in many cases as the old people are always keen to sacrifice for a sick child.

It has been estimated that 50 per cent of all children die here. A large number of these die at birth or during

the first year. Malnutrition and pneumonia are the chief causes. I believe infant mortality from pneumonia and other diseases will decrease in the next few years. For one thing the teachers receive regular instruction in hygiene. They have found that doing certain things prevents sickness. Some of them have tested it at home in their own families before their neighbors. They are teaching their school children some of the things learned in hygiene. Government has put out a little book on Hygiene and First Aid which they have read for themselves. Again many people who bring their children to the Mission hospital are given instruction in the care of their children. The Native Council in this district has given money to our Mission to erect a maternity training building. Some thirty small nurse girls from the community come to the hospital once a week and receive instruction in the care and feeding of babies.

CHRISTIAN COMMUNITIES FORMING

Today there are a great many more Christians than there were a decade ago. The teachers live near their schools and have built up Christian villages about them. This brings many children in contact with Christian homes, surroundings and activities which were formerly unknown. To be sure there are outside influences which are not good. Many men from the native reserve and quite a number of boys and even families go away for certain periods of time to work for settlers and they learn many things that are not Christian. These things are brought back to the reserve. However, we feel that there are enough Christian influences now to help them immensely and that it is very necessary to increase these as rapidly as possible.

From babyhood children are taught many superstitions. All of their dead are believed to become spirits which live about them and are hard to please. They must do many things to appease these spirits. Sometimes a displeased spirit requires that its earthly body be dug up and burned before it will stop bringing illness and disaster to the family. Many things and happenings have a meaning. They cannot cross certain paths at certain times or other things must not cross their paths. Certain animals are sacred and must not be killed. These few instances show the fearsome spirit-world which surrounds the child from its earliest recollection and fills a large part in its life and thinking.

By patient careful teaching we hope to dispel their superstitions and fears, and we try to be patient with our young Christians who find it hard to shake off their age old superstitions. African children are, after all, much like children in other lands. They are attractive and are eager to learn. It is a privilege to share with them the Christ who blessed little children and said, "For to such belongs the Kingdom of Heaven."

The Christian Quest Program

By Chairman of Board on Religious Education

A very significant piece of work has been done on behalf of those who are doing work with Young People between the ages of 12 and 24. This program, known as the Christian Quest Program, grew out of a very deep sense of need that something should be done to lead out from the chaotic condition which is to be found in the Church's work with young people.

Anyone who has investigated the situation at all knows that the youth of today is simply besieged by various well-meaning organizations which are bidding for large blocks of his time. There are more than forty nationally organized societies that center their efforts upon the young people of our communities. Each of them has a good program and can rather easily show that they can enrich the life of the person they are trying to enroll in their membership. The situation, however, is scarcely less than intolerable because there is so much overlapping, over-looking and lack of coördination.

With all these varied organizations there has been a singular lack of contact between *instruction and conduct*. A large part of the forty organizations have centered their attention upon expressional work. The situation is made almost tragic by the fact that such a large percentage of these expressional programs are entirely outside of the ordinary work-a-day world in which the Youth lives. As an example, it may be very worthwhile for a boy to be taken into the Knights of King Arthur but it is rather difficult to carry over the activities of such an organization into the problems of a modern High School.

Because of these and other conditions, the average youth even though enrolled in one or more of the organizations bidding for his time, usually remains in that organization for but little over a year. It is apparent that a program which grips a boy or girl for this short period will not do a great deal towards influencing his ultimate ideals.

A few years since, representatives of a large number of organizations that worked with Youth got together with the idea of working out a cooperative program which might more nearly meet the real needs of Young People. In their effort to find a name for the new program, some 3,000 replies showed a distinct emphasis upon four words which were: "Seek," "Christian," "Way," "Youth." From these names there has come the title to the new program: *The Christian Quest—Youth and Jesus' Way of Life*.

It must be remembered that this is a program and not an organization nor a movement. It is not an effort to displace any organization which now exists. It is simply a challenge to the church to sit

down with its young people, face the facts as they are, and work out a program which is to function through the channels of whatever organization that church and young people may agree upon.

The first step in the program making was to discover the exact situation in regard to the life areas of Youth. After very careful investigation, it was found that there are eleven distinct fields in which Youth functions, namely: Health, Education, Economics, Vocation, Citizenship, Recreation, Family Life, General Group Life, Friendship, Aesthetic Interests, and Religious Activities.

The method of procedure is for a group to note these eleven areas and then study the community in these two points: (1) Where is the group now receiving training in each one of these eleven points? (2) Is the training which the group is now receiving adequate? Then out of these findings will come a third question. (3) Should this group provide for this training? On the basis of answers to this third question, the program for this particular group will be built. Just where within the present organizations this work can best be done is for the group itself to determine.

In order to make the study still more effective, there is provision made for a very careful analysis of the individual along the line of these eleven areas of interest. The whole program is very inclusive though it is very simple when it is once understood.

Material is now being issued though some of it is not ready for distribution as yet. At present there are five pamphlets known as "Basic Materials." There will soon be is-

sued six other pamphlets known as "Resource Materials." Two of these latter will be coming from the press within a very short time. The pamphlets are of uniform size and fit into a binder so that the additional material may be had as it is released. The cost for the binder and the five pamphlets now available is \$1.10. It is thought that the additional pamphlets will be 10 cents each.

If you are interested in this new program, the Board on Religious Education will be very glad to correspond with you further if there are any questions which you would like to ask. Address your correspondence to the Board on Religious Education, E. H. Stranahan, Oskaloosa, Iowa.

CHARTER FOR ORGANIZED BIBLE CLASSES

A new day has dawned for relationships between organized classes in Friends Bible Schools and the Board on Religious Education. Special attention is to be given both Young People's and Adult Classes which organize under the new arrangement. News of the work of organized classes throughout Quakerdom will be gathered and then passed on to each of the other classes. These news bulletins will be sent directly to the class correspondents at least once a quarter and oftener as seems justified. The latest, best and proved plans will be sent also.

From now on the organized class will be able to keep in touch with the very best in Bible school work within and without Quakerdom.

Fill the application blank as here given, clip it and mail at once. Already some classes have received the new charter. There are *no* fees attached to the application, to the charter or the bulletins. Send request for charter and enrollment now.

APPLICATION BLANK

FOR

CERTIFICATE OF RECOGNITION ORGANIZED BIBLE SCHOOL CLASS

1. Name of Class.....
2. Name of Bible School.....
3. Name of Class Pres.....
Address.....
4. Name of Class Teacher.....
Address.....
5. Approximate ages included in the Class.....
6. List the Committees now working:
 - 1.....
 - 2.....
 - 3.....
 - 4.....
7. To whom should correspondence be sent?
Name.....
Address.....

Fill in and send to—

E. H. STRANAHAN—PENN COLLEGE
OSKALOOSA, IOWA
Friends' Board on Religious Education

HAVE YOU TRIED?

To rank your Bible school on the new standard?

To obtain a New Friends Charter for your organized classes?

To secure credit in the new Leadership Training Course?

To organize a reading course under the new plan?

To adopt the new five years program for growing Bible Schools?

To adopt Penn Bible School literature for your Bible School?

To tell all Friends your new plans, objectives, results?

Are you sure? That is fine! Maybe we can together solve problems. Here are some:

Improve Worship Programs; Grade the small Bible School; Program the Workers Conference; Enrich Special Day Programs; Start a Church Vacation School; Launch a Leadership Training Class. There are others; have you solved them, or do you want help? Write Friends Board on Religious Education, E. H. Stranahan, Chairman, Penn College, Oskaloosa, Iowa.

PRACTICAL POLICY OF DISARMAMENT

Extracts From a Speech By Wilfred Wellock, As Published By the Women's Peace Union

Let us face the facts. In the first place, we simply dare not contemplate another war. Everyone is agreed that the next war will be so indescribably frightful and destructive that it will mean extinction, or something approaching it, for all the combatants, "victors" and vanquished alike. The only consolation that any participant can have is that it will be able to inflict as great disaster upon its enemy as its enemy is able to inflict upon it. In such circumstances it is obvious that the one chance of survival, so far as future wars are concerned, is in being totally disarmed. Unarmed, a nation must always be prepared to pursue justice, and the unarmed nation will be free from attack, seeing that modern states now quite definitely fight only "defensive" wars. Then, why not face the issue boldly and disarm?

As we all know, the Socialist Government of Denmark is prepared to take this course. But it is contended that because Denmark is a small country, and does not possess an Empire, her conduct does not count. Denmark's action is admirable, indeed magnificent, still . . . ! Were a first class Power like Britain to disarm, it is argued, other Powers, envious of Britain's greatness, would endeavor to capture her Empire, or, failing that, to subdue and exploit weak and defenseless peoples.

MORAL FORCE OF DISARMING

Such arguments seem fairly plausible on paper but they will not bear investigation. * * * The error in most discussions on this subject springs from regarding one set of facts only, thinking merely in terms of power, and overlooking the moral factor. To carry out a policy of total disarmament is a moral act which will have a direct moral appeal. The nation that disarms proclaims to the peoples of the world that it has confidence in them, has faith in truth and justice and in the goodness of human nature.

Moreover, it could never, under any circumstances, be said of such a nation that it was the aggressor in a threatened war; consequently, seeing that all modern wars are "defensive," and that people cannot be induced to fight wars that are not defensive, an unarmed nation which had proclaimed its belief in justice and in world public opinion would be immune from attack. * * *

The problem is a psychological one,—if you will, a moral one. I submit that were a first class Power to disarm, the conscience of the entire world would be stirred as never before. * * *

For these reasons I hold that total disarmament, even for one country alone, irre-

spective of what other Powers may do, is a practical policy. And in any case it is too late to try and stop wars when war has been declared. If we really mean to put an end to war, we must take the bull by the horns and abolish the means for carrying it on. If we cannot overcome militarism in peace we cannot overcome it at all.

A first-class Power that disarmed would be the safest nation in the world. A wonderful body of enthusiastic public opinion would swing in its favor to such an extent that no harm could possibly come to it. Its frontiers would be perfectly safe, while no one would dream of giving it a stab in the back. Indeed, the moral and psychological effects of such a Power totally disarming are beyond the powers of imagination to encompass.

IMPERIALISM MUST GO

I am well aware that modern Imperialism is incompatible with disarmament, and that an Empire which disarmed would first of all need to give political freedom to her dependent peoples, or, in the case of backward races, such forms of government as the latter felt adequately met their needs. With freedom, justice and friendly co-operation, there would be no need to fear any foreign interference with the various parts of such Empires.

To attack militarism is to menace the entire structure of Imperialism; and to attack Imperialism is to prepare the way for disarmament. The construction of a system of economic international co-operation will be the deathblow of Imperialism and militarism alike. But that process is a long one, and unfortunately, the winds of war are already sighing. That is why we must, in addition to working ardently for international co-operation, endeavor to convince the people of the folly and futility of war and of the common sense of total disarmament.

WAR AND LIBERTY

War is an institution, well established and consecrated, and the question is: Does this institution of war—the preparation for it, the reliance upon it, the infection and the dominance of it—make for liberty or not? If the answer is emphatically *no*, he who recognizes how liberty is the condition of everything good—of morality, of progress, of creativeness, of personality of religion—will refuse to give any countenance to its arch-enemy, however tempting a short cut to our own or another's freedom this enemy may seem to offer.

The fact is that freedom and strife are incompatible; that freedom and harmonious community stand or fall together: we want freedom for community, and we want community for freedom; we want to rely not on force, but on the winning and uniting power of the spirit in order that liberty may be unhampered; and we want unhampered liberty in order that the harmonizing power of the spirit may be developed.

—FRANCIS E. POLLARD.

RELIGIOUS EDUCATION'S TRADE MARK



This picture has been adopted by the Board on Religious Education as its official "trade mark." Hereafter it will appear on all literature issued by that Board. The picture is a reproduction of a steel engraving found in "William Penn, The Founder of Pennsylvania" by John Stoughton, published to commemorate the bicentenary of Penn's landing in America. The book was issued in 1882. The engraving was from the original picture painted from life in the year 1666, which is now in possession of the Historical Society of Pennsylvania. As Penn was born October 14, 1644, he was therefore twenty-two years of age at the time of the painting. The picture shows him in armor.

For Friends, William Penn suggests a spirit of brotherhood based on an intelligent and Christian foundation of love. He was a pioneer in spiritual things and practical in his undertakings. The Board on Religious Education in selecting this picture hopes to embody all the high idealisms and intelligent endeavor which were so prominent in William Penn. It is our hope that all our efforts may be constructive, making for the spread of the Kingdom of Christ. Our aims include the recognition of Jesus' Way of Life which leads to a replacing of the armor of carnal warfare with "the whole armor of God."

To further the progress of the new and enlarged program which this Board has inaugurated since the last Five Years Meeting, there are numerous new pieces of literature being issued. Among them are: Bible School Standard (Wall Chart), Explanations of the Standard; Application for Charter for Organized Young People's Classes; Charter for Adult Classes; Pamphlet on Leadership Training; Objectives for Ambitious Bible Schools; The Church Vacation School; and others are coming. These will be sent free to anyone writing for them and designating which are desired. Send to E. H. Stranahan, Chairman Board on Religious Education, Oskaloosa, Iowa.

Prayer is not to inform God what he does know; it is an eye through which we see God. Faith is not a denial of reason; it is a corollary of finality in relation with the infinite.—WILFRED T. GRENFELL.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE FREE GIFT OF GOD

Editor THE AMERICAN FRIEND:

In the deepest and purest brotherly love and Christian spirit, and for the welfare of those young in the faith and of those seeking the free gift of the salvation of God, I feel duty bound to take exception to B. Willis Beede's recent declaration that salvation is not free.

Apparently he has mistaken the costly benefits of the gift for the gift itself. Truly the precious and dearly-purchased gift of eternal life of the Savior was of enormous cost to him and to the Father, and for that reason it cannot be re-bought by us by our goodness or our money, but is the free gift of God and will always remain so. But to retain it, we must maintain it by our costly works for which we receive high rewards in heaven in accordance to the sacrifice.

The Savior's parable of the talents beautifully illustrates this, and also proves the free gift in the fact that the one who neither did any work to increase nor to receive rewards for faithfulness, still possessed the gift until the day of reckoning.

ELLWOOD F. WORRALL.

Excelsior, Minn.

IF WE SHOULD TITHE

Editor THE AMERICAN FRIEND:

If the Friends of Western Yearly Meeting, with a membership last year of 13,492, would tithe their income for one year, we could pay all our congregational expenses, such as salary for pastors, evangelists, building and repairs, janitors, fuel, light, Yearly and Quarterly Meeting stock, and all we pay to home and foreign missions, and still have enough to give \$100,000 more for missions, \$100,000 for aged ministers' fund, \$100,000 for our colleges, \$100,000 for our Rescue Home, with \$172,305.63 to extend the Kingdom and help evangelize the world.

Let us see if these figures are correct, and just how we compare data. The average income, per capita, in the United States in 1926, was \$565. It has been estimated that the average income for 1927 is \$617. Mr. Babson, authority on questions of finance, declares that the average income among church members is higher than among non-church members, and estimates the average income among church members, per capita, as high as \$1,000. Let us say, then, that the average income for Friends is \$500, which is a very conservative estimate. If our 13,492 members last year had tithed, \$674,600 would have come into our church treasury. Expenses last year including all items mentioned above was \$102,294.37. Deducting this amount

from what it should have been if we had tithed, leaves \$572,305.63 as stated in first paragraph.

If we should bring "the tithe into the storehouse," we would be able to dismiss all persons engaged in finances. Pastors who by force of circumstances have been compelled to divide their time and attention for things material would be relieved of that responsibility to give all their energies to things spiritual. Every embarrassing, distressing, disturbing financial problem in the church would be solved and instead of waiting, hesitating, halting, faltering on the threshold of Cannan in doubt and defeat, we would go over triumphantly as a chosen people to possess the land of promise.

In the third chapter of Malachi we read: "Bring all the tithes into the storehouse and prove me, saith Jehovah." Oh, that we might prove God! He has promised to open the windows of heaven and pour out abundant blessing if we would tithe and prove him. Oh, that the Friends Church might get a vision of what it means to tithe and have the sunshine of God upon us. Only 172 of our members are recorded as tithers in the minutes of 1927. May we not go forward in His name and help change that number this current year and God will surely bless us financially as a church.

Kokomo, Indiana. STALEY S. SMITH.

COMPLETE DISARMAMENT

Editor THE AMERICAN FRIEND:

I have appreciated your vigorous attitude on the peace question. On that matter Tom Q. Harrison also gave us a stirring talk at Oskaloosa during Yearly Meeting. You have more recently had a peace conference at Richmond which I regret not being able to attend. Surely it is time for Friends to be stirring actively in the peace cause.

I have looked in vain for some mention of Senator Frazier's resolution for an amendment to do away with war by complete disarmament. It was introduced in the 69th Congress as senate resolution 100 and reintroduced in the present Congress as resolution 1. The new resolution is the same as the old with the exception of two words, which do not alter the meaning. I attended the hearing on this amendment last January and shall probably go again this year. It seems to me that such an absolute stand against armament as this represents should have the support of all pacifists.

I have queried whether those who count themselves pacifists are really afraid to be without armament, whether they take the pacifist position as individuals hoping at

the same time that the nation will continue to protect them by its army and navy. And yet I can scarcely believe that such is their attitude. Rather it must be that they lack the courage to come out for such an obviously idealistic proposition as this. Two thoughts on this line come to me. One is that we must have courage to go far ahead of our time, to lift the banner of Jesus Christ in the political field as well as in the church. No measure less than total disarmament can have His full support.

The other thought is that the proposition is not so idealistic, at least not so impractical as it may seem. A senator has conscientiously, sincerely, introduced the resolution. Other Senators, not many, but some, have said they are for it. Traveling in North Dakota last summer I found a strong sentiment for the amendment. The world is waiting for just such a move. In Great Britain the sentiment for disarmament has found fuller expression than here.

There are many Friends undoubtedly who have not heard of this measure and who will rally to its support when they become familiar with it. I feel a bit jealous on this question. Non-Friends are taking the lead in a field in which we were the leaders. Shall we not come forward and take our stand in the front ranks of peace workers, where we surely belong?

With warm appreciation of the vigorous peace sentiments of the editorial page,

Sincerely,

LAETITIA MOON CONRAD.

JOINT RESOLUTION 100

Senator Frazier reintroduced in the Seventieth Congress of the United States, on December 6, as Resolution No. 1, the following joint resolution which was read twice in April, 1926, and referred to the Committee on the Judiciary. It proposes an amendment to the Constitution of the United States relative to war:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution, which shall be valid, to all intents and purposes, as part of the Constitution when ratified by the legislatures of three-fourths of the several States:

"War for any purpose shall be illegal, and neither the United States nor any State, Territory, association, or person subject to its jurisdiction shall prepare for, declare, engage in, or carry on war or other armed conflict expedition, invasion, or undertaking within or without the United States, nor shall any funds be raised, appropriated, or expended for such purpose.

"All provisions of the Constitution and of the articles in addition thereto and amendment thereof which are in conflict with or inconsistent with article are hereby rendered null and void and of no effect.

"The Congress shall have the power to enact appropriate legislation to give effect to this article."

QUAKERDOM • AT • LARGE

Frank Barrett of Leesburg, Ohio, gently but firmly dissents from the caption which we put to his letter which appeared in the issue of December 29. His own title, which he very much prefers, was "Reversing the Divine Decrees."

Friendship or Preparedness? Treaties or Cruisers? Arbitral decisions or War? These issues are before the American people for action. This is discussed in a pamphlet just issued by the Peace Section of the Service Committee, and copies can be secured from the office at 20 S. 12th Street, Philadelphia.

John O'H. Harte, who for the second half year of 1927 edited the *World News* and Discussion monthly section of THE AMERICAN FRIEND, has engaged for full time literary work with the American Friends Peace Association and the American Friends Service Committee, official announcement of which will doubtless be made soon. On his way from Modoc Point, Oregon, to Philadelphia, to assume his new duties, he stopped off at Richmond a few days this week to get in closer touch with the work at the Central Offices.

A notable little collection of letters from non-resistants in prisons in ten different countries since the Great War entitled "Modern Martyrs" is published by the War Resisters' International, says *The Friend* (London), together with a few documents written in prison in England and elsewhere during the war. It will be news to some that C. O.'s are still, during peace time, falling into the hands of the military or the State, on account of refusal to be trained as soldiers, but such is the case; and it is encouraging to remember that in so many countries peace principles are being upheld at the cost of suffering.

Apropos to the statement that twenty-one lynchings occurred in the United States in 1927, the Service Committee office at Philadelphia sends out these searching queries: "What is the Society of Friends doing about this situation? In all probability your friends in your community do not know of the situation as it exists. Inform yourself, and them; arouse a sense of justice in persons to take an active part in this matter. The Dyer Anti-Lynching Bill is to come before the Senate again this winter. Will you watch for it and when the time is ripe, will you not bring all possible pressure to bear upon the Senators to pass this bill?"

Nebraska Central College was well represented at the special conference held at Grand Island College in November, the theme of which was World Education for

the prevention of war. National Education Week was also observed in a very effective way. President Wells of Grand Island College spoke on "America the Chosen" in keeping with Armistice Day, mentioning the developments of national life and the responsibility of our nation in relation to other nations of the earth. At other chapel periods of the week phases of present-day educational problems, including health, the home and good citizenship were presented by students, individually and in classes, very effectively, rather than by members of the Faculty.

A condensed report for 1927 of Friends work in Japan under direction of Friends in Philadelphia Yearly Meeting gives in outline the organization, the personnel of workers and local meeting committees, including the treasurer's financial statement which shows an expenditure of more than \$30,000. The words of Viscount E. Shibusawa serve as an introduction: "I do not believe that the East can remain East or the West remain West. The world must stand or fall together. As the rays of the Spring sun which shine upon the vegetable world produce some flowers that are red and others that are white, and the two grow up together, so the White Man and the Yellow Man, both sons of a common Father, must face the world's future together."

The longevity of Friends has often been demonstrated and verified by historical statements as the following item in volume twenty-four of the *Journal of Friends Historical Society* published in London illustrates. Jonathan Taylor (1768-1831) married Ann Schofield. They settled in Virginia and later removed to Ohio, where they held the first Friends meeting in that section, sitting side by side on a log in the open woods. A scrap of paper gives this added information: "I was a native of Bucks County, Penna. On my marriage we settled for a few years in Virginia, but moved to Ohio in the year 1800. In the year 1831 my beloved husband died in Ireland whilst on a mission of gospel love. Should I live till the 10th day of 10th month I shall be 96 years old. Ann Taylor, Mt. Pleasant, Jeff. Co., Ohio, 8th, 27th, 1861."

The Seneca Indian School in Ottawa County, Oklahoma, founded by the Society of Friends in 1870, and where the patience and untiring efforts of Jeremiah and Mary Hubbard are lovingly remembered, the fruit of whose labors continues in many Indian families, recently was given fitting recognition in an article appearing in the *Tulsa Daily World*. In 1880 the institution was changed to an industrial school wholly supported and controlled by the government.

The plant now consists of some twenty buildings with 300 pupils in attendance and more than 100 applications awaiting accommodation. Set apart in a wooded section which has not lost all vestiges of the wilderness and separated from the little town of Wyandotte by wandering Lost Creek, which partly isolates the institution while it enhances the physical charm of the surroundings, the Indian school's activities are carried on far from the bustle of the more populous centers of Ottawa County, and although this isolation enables the institution's personnel and pupils to devote themselves more wholeheartedly to the mission of education, it is not conducive to publicity.

NEWS OF OUR MEETINGS

The newly organized Junior Choir of the Winchester Friends meeting gave its first public program Christmas evening. The singing of "Silent Night" in the choir room secured the quiet reverent feeling proper to the occasion. This was carried on by "Hark, the Herald Angels Sing," which was given as the processional. Other numbers by the whole choir were interspersed with special selections. The story of "The First Christmas Tree" was related by the pastor, Fred E. Carter in a most impressive way. The leader, Frances Robinson, and the organist, Ethelyn Browne, have every reason to be gratified at the success of their work, and the choir members to be glad that they can serve their church so well.

A dramatization of Alden's story, "Why the Chimes Rang," was the special feature of the Unadilla Friends' Christmas program, given in five scenes without interval. The fine Christmas tree, the church tower, the church with open doors, and the winter evergreen woods with the final appearance of the angel announcing "And a Little Child Shall Lead Them" made a pleasing setting for the evening's program. Christmas carols, the Bible Christmas story, the offering of gifts and the answering "chimes" made up the Church Service. Music, a Christmas chorus and readings with gifts and treat for the children and others, completed the evening's enjoyment. An offering was taken for Missions. A piano, recently purchased by the Young People's class, added new interest and inspiration to the occasion.

Wm. O. Fox, pastor of Spiceland, Indiana, Meeting arranged a series of talks and entertainments for the holiday season. The theme for Sunday morning was the Song of the First Christmas, and a pageant, The Christmas Bells, was given Sunday night. On Monday night, the subject was

the Forecast of Bethlehem, while on Friday night, Dec. 30, the Father and Son banquet was held. Bertram Denny spoke on the subject, A Father's Contribution to his Son's Success, and J. C. Haskett, of the Henry County Bank, on a Son's Contribution to his Father's Happiness. About fifty were present and all seemed to enjoy the supper and a good time generally. Sunday, January 1, 1928, the pastor spoke on a Backward Look.

LeRoy E. DeMarsh, pastor at Forest Avenue Meeting, Portland, Maine, would remind Friends who write to him that he is no longer at North Weare, N. H. Oliver Frazier of New York Yearly Meeting is now serving that meeting as pastor. The Forest Avenue Meeting, the original Friends Meeting in Portland, is taking on new life. Friends moved away or had died and the meeting declined. But recently the Oak Street Meeting began a work at the old place and the response was so good that a full time worker was called. The section of the city is not overchurched and during the last four months the meeting has made wonderful progress. The attendance at the meeting for worship has more than doubled and the Bible School has grown from a few to a packed house until the plant must be enlarged to care for those who come. There is a marked deepening of spiritual life in every branch of the work. The opportunity is unique for Friends. The day of prayer for missions was observed on January 5, and missionary instruction is finding a large place in the work. The Bible School Committee has decided to budget the school's income and one-fourth of the total receipts will be given to missions with full approval of both children and adults.

PLAINFIELD LOYALTY BAND

There are many kinds of bands, but how many ever heard of a loyalty band? This band has been in the Plainfield Friends Meeting for the past four months and is made up of boys and girls of all ages and sizes. It was organized by Norval E. Webb, pastor of the meeting, forming the children in a group for the morning service. If one came for four months and missed only three Sundays or less he was entitled to a little blue and white pin with word "Loyalty" printed on it.

A part of the church service was devoted to the children, sometimes a good story, sometimes an object lesson and often they all sat in the choir and led the singing. One would have to be there to know how fine all this was and to feel the inspiration young and old received from this.

On Christmas morning, following a very beautiful service, rendered by the children, the pastor called the names of those who were to receive pins. They came forward until thirty pins had been given out. Four of the thirty had not missed a single meeting. How many of the older people have done as well as these children?

"Including Dorothy"

Some of our readers will doubtless recall an editorial, "Including Dorothy," which appeared in THE AMERICAN FRIEND last May. It was written at the time of stormy upheaval in China, and shortly following the decision made by Robert L. and Margaret T. Simkin to stay at their posts at Chengtu, West China, remaining to counsel and encourage the native Christians in days of persecution that might easily be ahead. Margaret Simkin had written that only sixteen Americans, "including Dorothy," their own baby daughter, remained in that city of half a million inhabitants, and we attempted to interpret their situation and decision from the viewpoint of the interests of the little one who was theirs to cherish. We characterized the baby as "a precious hostage which her parents have given to the spirit of good will, to which they have committed themselves unreservedly."

Some days ago we were greatly pleased to receive a letter from Margaret Simkin, dated November 5, West China Union University, Chengtu, and although it was a personal message we are sure she would not object to our sharing it in large part with our readers. Furthermore, the picture of Dorothy which she enclosed as a greeting to the Editor and his family is so "fetching" that we have used it to illustrate the letter. Do not we all feel part ownership in little Dorothy?

"About three weeks ago," writes Margaret Simkin, "arrived the issue of THE AMERICAN FRIEND, containing your editorial, 'Including Dorothy.' Today we are having a half-holiday and I have that feeling of luxury one does when an unexpected holiday comes. Better still, this is an opportunity to write you just a bit.

"You understood so well the complexity of the problem which confronted us last spring. We do appreciate more than words can express your sympathetic fellowship with us in that experience. We do feel, however, most unworthy of what you wrote of us. Although there were moments of great apprehension we really do not merit your commendation because we took what has actually proved to be the easier course. I am sure those who went to Shanghai have suffered far more than we have. It has been a tremendous joy and satisfaction

to be here. We are very thankful we stayed on. I would not have missed the experience.

"As for little Dorothy, she has grown and thrived and been a blessing to us and to others, too. She was a real messenger of peace in those most troublous days. Even the soldiers who made an appearance of scorning and despising us could not resist her winsomeness." So it seems that, "a little child in the midst" has had no little part in winning a victory of love and trust. As for the mother's deprecation of our words of commendation, we would merely say that the apparently happy issue of their experiment in good will cannot detract from



the courage and devotion with which they entered upon it, having calmly counted the possible cost.

UNIVERSITY AT CHENG TU HAS GOOD YEAR

Reports have come in to the effect that a year of good, substantial work is in progress at West China Union University. After the work of the fall term was well started, Robert L. Simkin wrote reporting an enrollment of 175 in the University and 151 in the Middle School, and said the students in attendance are better prepared than usual.

There are thirty students in the Woman's College and their presence is having a very wholesome influence in the student body. Ten of them are studying medicine. At the election of officers of the student body, one of these girl students received a majority of votes for the office of President, which shows the place the girls are gaining in the life of the institution.

Robert Simkin says there seems to be a very good spirit in the student body this year, many teachers reporting that their students are unusually respectful and attentive. He thinks that perhaps the experience of lacking adequate teaching staff may in the end work good by causing the students to appreciate more fully their teachers when they are able to return.

"As we look forward to another year's work," writes the President, "it is with some degree of confidence. There seems to be a spirit of determination and earnestness both among the students and teachers. The troubles of the past two years have helped

to anchor our work. Thus far we have ridden the storm, and the students and community in general seem to believe that having survived the experiences of the past two years we shall probably be able to face and overcome anything that the future may have in store. We anticipate a new future; and we believe that the new future has begun, and we shall now see our University steadily growing in numbers and prestige sustained by the general interest and support of the community."

CHRISTMAS ACTIVITIES AT INDIANAPOLIS

The Christmas period of the First Friends Church at Indianapolis, Indiana, was filled with interesting features. The Men's Bible Class assisted by Mac E. and Parmelia Case Butler played Santa Claus to the music department of Friendsville Academy by sending down six violins and one 'cello so that with privately owned instruments the orchestra now has twelve pieces.

At the regular church night, December 23, dinner was served to nearly three hundred people. This was followed by Monthly Meeting, and then, the Christmas story, "The Child of Prophecy," in beautiful pageant form directed by Paul Reid closed the evening. The worship program for Sunday morning continued the Christmas thought throughout the Bible School and Meeting periods. The first was in charge of the business women with Irene Trueblood as leader. Her excellent paper was interspersed with songs turned all minds again to the greatest of gifts—the gift of God's love. The paper concluded with this paragraph: "This is not a time for discouragement, nor for blind optimism. It is rather the time for facing facts. It is no time for the people of America, or any other land to try to think that everything is all right, when there is abundance of evidence to the contrary. What America needs in part, at least, is for some Isaiah to proclaim in the pulpits of the land, in public school rooms and colleges, to sit in the editorial chairs of her great religious and secular papers, to walk among her industries, to cross the thresholds of her thirty million homes, sit down in the family circle and slow down the rapid and dizzy whirl of her social life, that in all these places men might hear the message of God and hearing, pause to think that 'Sweet Peace, the gift of God's love,' means to us. And another gift I am thinking of is our "Ambassador of the Air" spreading the Christmas spirit of peace and goodwill and helping to bring nearer the time when men will beat their swords into ploughshares and their spears into pruning hooks."

The Women's Foreign Missionary Society generously furnished a most attractive Christmas church bulletin. The Men's Luncheon Club had as speaker guests for the last three monthly luncheons, Willard

UNITED BENEVOLENCES	
CONSOLIDATED REPORT	
April 1 to December 31, 1927	
YEARLY MEETING	TOTAL
Baltimore Yearly Meeting	\$ 4454.93
California Yearly Meeting	1212.00
Canada Yearly Meeting	525.00
Indiana Yearly Meeting	18403.56
Iowa Yearly Meeting	12092.46
Kansas Yearly Meeting	1595.50
Nebraska Yearly Meeting	888.98
New England Yearly Meeting	9590.72
New York Yearly Meeting	2686.83
North Carolina Yearly Meeting	6244.69
Western Yearly Meeting	7827.98
Wilmington Yearly Meeting	3369.48
Oregon Yearly Meeting	4118.89
Other Gifts	4010.26
	77021.28
BOARDS	DISTRIBUTION
Foreign Mission Board	\$56353.98
Home Mission Board	10478.14
Peace Association	1952.29
Young Friends Board	1774.24
Prohibition	213.02
Publication	23.24
Education	127.25
Religious Education	658.36
Aged Min. & Miss. Fund	3757.84
Emergency	1682.92
	77021.28
Annual Budget	\$148,533.00
9 months budget	\$111,324.75
9 months receipts	77,021.28
9 months shortage	\$ 34,303.47
Amount given in 9 months last year	\$61,221.18
Shortage in 9 months last year	\$52,518.67

O. Trueblood, Mike E. Foley and Charles F. Coffin. The Young People's groups are increasing in interest and attendance, and the women's organizations are contributing their assistance throughout the church activities.

OBSERVE EDUCATION DAY

For the last three years Asheboro Street Friends Meeting, Greensboro, N. C., has observed Education Day, emphasizing the intimate relationship between the work of the church and the educational program. In order to accommodate the students and teachers, many of whom work in other communities, this observance is held during the Christmas holidays.

This particular meeting furnishes a very fine background for the emphasis upon Christian Education. Among its members are five trustees of Guilford College, three members of the advisory board, and two members of the New Garden Committee. We have also nearly fifty who are engaged as students or teachers, representing a wide range of institutional connections. All of these groups were included in this year's observance.

Thursday evening, December 29, a very delightful social evening was held in the home of Mr. and Mrs. Richard L. Hollowell, in Sunset Hills, honoring our school people. About forty guests were present and enjoyed an evening of fellowship and pleasure as only school people can. Spe-

cial guests of the evening were Dr. and Mrs. Binford and daughter, and Mr. and Mrs. Philip Furnas of Guilford. President Binford made a very interesting short address on the objective of Guilford College, and various students spoke for their Alma Maters.

The following Sunday the Education plan was carried out still further with a splendid address by D. Elton Trueblood of Guilford College. He spoke on "The Romance of Blazing Civilization's Trails." At this service a great many of our students and teachers were present. At seven thirty, Prof. Philip Furnas completed the Educational plan, by giving a very good thought-provoking address.

NORTH BERWICK FRIENDS

A very pleasant festival was held in the Friends meeting-house, North Berwick, Maine, on the evening of the New Year holiday. A large tree in the meeting-house yard had been brilliantly illuminated each evening for a week. January 2, the house was filled in large part with children. There was fine singing and piano music. James Coney of Lynn addressed the gathering in an attractive and interesting manner. It was for the most part a series of stories adapted to the minds of boys and girls of school age, little narratives of fact carrying each a lesson of Christian truth.

Reflecting on the evening exercises, it may not be out of place to say that the gift or divine art of story-telling may well be cultivated by those who would carry the glad tidings. There are so many wonderful things in nature, such marvelous discoveries of science and new progressive social ways that stories of fact can be picked up any day that can be used to impress a spirit of reverence and gratitude. If you want to do fathers and mothers a real, helpful good turn tell their boy a good story with a high moral that will set the little fellow thinking of the grandeur of an honest life. Tell their little girl of the girlhood of Florence Nightingale and Christine Majolier and Grace Goodhue.

After the spiritual refreshment of the evening each one present was served with a doughnut, a popcorn ball and plenty of cocoa. The night was very cold but the cocoa was very hot. The doughnuts were so fluffy that they were as digestible as the stories.

EMELINE HORTON STRIBLING

"A great soul, so modest and yet so strong, she was one of the choicest women of God's creation, quiet and unassuming but full of cheer, the type of woman one liked to have for a friend as one could confide in her and confidences were guarded. A beautiful life like this does not end in death. Although she rests from her labors, she still lives in the hearts and lives of those who loved her and among whom she labored." Thus are expressed words of loving tribute by one who knew well this

Christian worker who gave her best to promote the kingdom of Christ on earth.

Emeline Horton Stribling, daughter of William and Elizabeth Mendenhall Horton, was born in Hendricks County, Indiana, September 10, 1845. In early life she moved with her parents to West Newton, Ind., where she grew to womanhood. She was a birthright Friend and received her education in the Friends schools at West Newton and Beech Grove. In 1868, she taught school at Bear Creek, Iowa, and became the wife of John Stribling, residing here, except for a short stay in Kansas, for twenty years. Although the care of home and of their seven children drew heavily upon her love, strength and time, she entered into the work and ministry of her husband with all the love and devotion of her great soul. She followed him with her prayers in his evangelistic work and no doubt shares equally with him in the reward.

In 1888, they moved to Earlham, Iowa, where John Stribling became the first pastor of the Friends meeting, and she organized the first Christian Endeavor Society, taking a keen interest in the work of the church and supporting loyally the foreign mission work. They served as pastors also at West Branch, Iowa (1903-1905), and at Long Beach, Calif., (1911-1913). Apart from these brief absences she was directly connected with the Earlham Meeting 39 years. During all these years she was a faithful Elder and her wise counsel was much appreciated. Her home was always open to everyone, and many cherish the memory of her ministry and godly life.

For twenty years she cared tenderly for her invalid daughter and prayed to be spared only until Pearl would no longer need her care. Her face and spirit always spoke of the sufficiency of God's grace and made hearts hungry to live in the same close fellowship with Him who brought such strength and peace. The husband departed this life in 1916. Recently, the eldest son took her to his home in Paton, Iowa, and on Christmas day she bade farewell to things of time and sense. Four children survive: Oscar of Paton, Frederick of Jefferson, Elizabeth Pearl and Earl of Des Moines, Iowa.

NELSON D. GIFFORD

The alphabetically arranged and stereotyped form of obituary notice is never satisfactory either for information or for memorial. I was asked to send such to THE AMERICAN FRIEND—and it occurs in proper place in this issue—concerning the passing of Nelson D. Gifford, of Allen's Neck Meeting, South Westport, Massachusetts. But such a mere notice at the conclusion of such a life must not stand alone.

Nelson D. Gifford was one of the very few great men I have ever known. By that is not meant that he was widely known, distinguished or famous. Outside his own Quarterly Meeting, he probably

had few acquaintances in New England Yearly Meeting. Even in his own meeting, his voice usually was heard, if at all, after others had spoken and disagreed, but after he had spoken the clouds would part, and the way out clearly would be seen.

We speak often of a "way of life"—of a "kind of life;" and we speak in idealistic terms, with a super-abundance of platitudes. Everyone who knew Nelson D. Gifford, knows what I mean by saying that the Christ life was his "way of life." Here was a simple life lived in the midst of hard work; with devotion to family and church; with the interests of others always first in his mind; with faith in and love for his Master.

His was a great soul.

ELDEN H. MILLS.

INTERNATIONAL SUNDAY SCHOOL LESSON

January 22, 1928.

Jesus and the Law.—Mark 2:18—3:6.

Golden Text: Think not that I came to destroy the law of the prophets: I came not to destroy, but to fulfill. Matt. 5:17.

Primary Topic: Doing Good on the Lord's Day.

Junior Topic: How to Use the Lord's Day. *Intermediate and Senior Topic:* How Jesus Obeyed the Law.

Young People and Adult Topic: Jesus Declares the Higher Law.

DAILY READINGS

M.—Jesus and the Law. Matt. 2:18-22.
T.—How Jesus Observed the Sabbath. Mark 3:1-6.
W.—Jesus and Personal Purity. Matt. 5:27-32.
Th.—Jesus and Perjury. Matt. 5:33-7.
F.—Jesus and Retaliation. Matt. 5:38-42.
S.—Jesus Summarizes the Law. Matt. 22:34-40.
S.—Knowing and Obeying the Law. Psalm 119:33-40.

We saw in last week's lesson the developing opposition to Jesus in Galilee. Now we discover his opponents have determined to destroy him. Our lesson today records the controversy about law observance. Jesus is attacked on three counts: (1) his disciples do not fast; (2) he permits them to pluck and thresh wheat on the Sabbath; (3) again, he heals on the Sabbath.

I. What caused such a break with the religious leaders? Jesus undoubtedly was in their eyes a radical. He trampled upon doctrines and practices which they held sacred. He was decidedly unorthodox to them. He would not yield to the authority of tradition in matters of religion, but declared an inward and higher authority. He disregarded popular race prejudices (Luke 4:25-30; John 4:9). He was scandalously free in his social contacts. His teaching was undercutting the intense spirit of nationalism. He even seemed tolerant toward Rome. It has always been a dangerous business to set new standards, whether they be higher or lower. Tolstoi, living, is pronounced anathema by the Russian church and excommunicated, but dead, he is restored to good standing again. Jesus was setting new standards infinitely higher than the old, but it cost him his life.

II. Why not yield a few points? Take the question about fasting. The ancient law (Lev. 16; and 23:26-32) required one yearly fast day. The strict Pharisees fasted every Monday and Thursday (Luke 18:12). John also required fasting of his disciples. But Jesus and his disciples were attending feasts instead of fasts. Probably it seemed like slackness—irreligion. Why did not Jesus yield to their belief?

He used the argument of the bridegroom

and his convivial friends. They did not fast simply because it did not seem appropriate at that time. He was the bringer of the Good News. It was not a time for mourning. He would not fast because of a law, but because of a need. Paul caught this same conception when he declared, "the Kingdom of God is not eating and drinking, but righteousness, and peace and joy in the Holy Spirit." (Rom. 14:17).

Jesus' second illustration has a sparkle of humor. "No man seweth a piece of undressed cloth on an old garment." Jesus did not propose to patch up the old clothes of religion, but to make it a new suit. He illustrates it again with the picture of the old, stiff, unreliable wine-skins. "No man putteth new wine into old wine-skins." Why do we cling to the ugly old cracked wine-skins anyway? Jesus was bringing strew truth and a new spirit to religion. It would require new forms of expression. Says McLaren, "All ceremonial regulations are merely established to help men to reach the true end of their being, and may be suspended or modified by their necessities." To have yielded would have been going back to the leaky wine-skins.

Perhaps Jesus' stand on Sabbath observance might on the face of it seem less justifiable. Probably his disciples were not starving, and the man with the withered hand surely could wait another day. Apparently with Jesus it was a matter of principle. The Law was become a millstone about the neck of religion. It was crowding out reason, mercy, and spiritual insight. It was become a form without life. It decreed that tailors should not carry needles in their coat on Friday afternoon lest the sun should set before they noticed it and they be carrying burdens on the Sabbath. A physician might try to alleviate a disease but must not try to cure it on the Sabbath. Some rabbis even said God had created man to have someone to obey his Sabbath law. Jesus said man is more important than law. "The Sabbath was made for man."

It was something of this spiritual freedom that stirred in Fox and the early Quakers. They undertook to carry the Reformation to its logical conclusion. Fox said, "I was to bring people off from Jewish ceremonies, and from heathenish fables, and from men's inventions and worldly doctrines, from all their images, and crosses, and their vain traditions." Again he says, "I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all truth, and up to Christ and God." They had found new wine and fearlessly sought new bottles to hold it. Their children too often have blindly clung to these old vessels—of dress, speech, opinions, organization, etc., and missed the spirit which gives life and power.

The demand today as never before is for reality in religion. The movement is from the cast-iron authority of Church, tradition and creed toward a new spiritual freedom. Some fear this freedom. Prof. Coe said recently at a dinner in his honor: "It seems to me, as I survey my experience, that I have been most nearly right when I have leaned most toward the radical side of any question, and most nearly wrong when I have leaned towards the conservative side... Your task is nothing less than that of rebuilding the foundations of our society, including the recreation of religion itself. No existing religion—whether Protestant, Catholic, Jewish, Buddhist, or whatever—in its present form and policies seems to be able to save society. To you comes the call, therefore, to bring religion itself to a new birth." Quakerism should be peculiarly awake to such a task in our day. It was the late Professor James who said, "So far as our Christian sects are today evolving into liberality they are

simply reverting in essence to the position which Fox and the early Quakers so long ago assumed." Jesus would not dodge the issue. He only put away the old law by putting a higher, all-comprehending law in its place. It is the law of the spirit which operates through love. Jesus is the world's great emancipator. L. W. REYNOLDS.
Lynnville, Iowa.

MARRIAGES

DAVIS-COX—At Noblesville, Indiana, at the home of Mr. and Mrs. Wallace Moore, December 25, 1927, Margaret Myrtle Cox, daughter of Samuel and Margaret Cox, and Leslie M. Davis. Richard R. Newby, minister.

DEATHS

ANDREWS—At her home in Greensboro, N. C., December 19, 1927, Estella Vestal Andrews, wife of Nathan D. Andrews, and daughter of William and Mary Ann Woody Vestal, in her fifty-sixth year. Born in Westfield, Indiana, she was brought up in the home of her uncle and aunt, John W. and Mary C. Woody, with their children. She and her husband were charter members and leaders of the Goldsboro Friends Meeting, N. C., when it was founded. During later years, though an invalid, she was a loyal member of the Asheboro St. Friends Meeting, Greensboro, N. C. She accepted Christ as her Savior in childhood, and lived a quiet, faithful, exemplary Christian life, whose influence will live on. Besides her husband, two children, Mary Andrews Willits, of Haddonfield, N. J., and John William Andrews of Greensboro, N. C., and a sister Sarah J. Baldwin of Westfield, Indiana, survive her. Service was conducted in her home in charge of Milo S. Hinckle, and interment was made in New Garden cemetery at Guilford College, N. C.

GAUSE—At her home in Lawrence, Kansas, December 25, 1927, Anna Harris Gause, wife of Richard Gause and daughter of William and Mary Puckett Harris, aged nearly 84 years. Born in Randolph County, Indiana, the years of early womanhood were devoted to school teaching, removing to Kansas in 1868 where she endured the privations and hardships incident to pioneer life, all of which she met with the same heroic spirit and Christian fortitude which dominated her life. The husband survives her.

GIFFORD—At his residence, South Westport, Massachusetts, December 1, 1927, Nelson D. Gifford, aged 55 years. He was a faithful member of Allen's Neck Meeting. Surviving him are his wife, Mary I. Gifford; three sons, Rev. Nelson D., Jr., Ralph E., and Lincoln S., and one daughter, Ila M. Gifford.

JONES—At his home in New London, Indiana, December 7, 1927, Milton, son of Lewis and Emeline Jones, aged 66 years. Although in poor health for several years, yet death came very suddenly. He was a consistent member of New London meeting

WANTED

To hear from the Friend who exchanged overcoats with me during Five Years Meeting. MILLARD F. EMERSON, 440 College Ave., Richmond, Ind.

FOR SALE

If you would like a home near Friends' church and academy in the sunny south where figs and oranges grow, either profitably bearing orchards or unimproved orchard land, write G. W. Stevenson, Friendswood, Texas.

The American Friend

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and was only waiting for the Master's call. He is survived by the wife, and also two daughters, by a former marriage, who reside in Kansas.

MURPHY—At the home of her son, Charles A. Hanson, near New London, Indiana, December 3, 1927, Amanda Hanson Murphy, aged 84 years. She was a member and elder of New London meeting. A son and daughter and grandchildren survive her.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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